1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

they look upon it to be a mortal ſin to ſave any one that is drowning, becauſe, according to their notions, whoever ſaves him will be ſoon drowned himſelf. They reckon it likewiſe a ſin to bathe in, or to drink, hot water, or to go up to the burning mountains. They have beſides theſe innumerable abſurd cuſtoms, ſuch as ſcraping the ſnow from their feet with a knife, or whetting their hatchets upon the road. This may, however, be ſaid, that they are not the only people who have ridiculous ſuperſtitions.

Beſides the above-mentioned gods they pay a religious regard to ſeveral animals, from which they apprehend danger. They offer fire at the holes of the ſables and foxes; when fiſhing, they intreat the whales or ſea horſes not to overturn their boats; and in hunting, beſeech the bears and wolves not to hurt them. This was the ſtate of theſe people the firſt years of my being amongſt them; but now, by the care of the Empreſs *Elizabeth*, miſſionaries are appointed to inſtruct them in the Chriſtian faith. In 1741 a Clergyman was ſent by the ſynod with aſſiſtants and every thing neceſſary for building a church, and inſtructing this wild people; which has been attended with ſuch ſucceſs, that not only many of them are baptized, but ſchools are alſo erected in ſeveral places, to which the *Kamtſchadales* very readily ſend their children: ſo that in a few years we may hope to ſee the Chriſtian faith planted in all theſe northern countries.

CHAP.

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fefs any thing more than what they had done voluntarily before.

Since this time all things are intirely quiet there; and it is hoped they will continue ſo, affairs being brought into ſuch order, that the natives themſelves could not wiſh for more, being only obliged to pay their taxes, without the leaſt oppreſſion, which conſiſt only in one ſkin for every man of ſuch creatures as he is uſed to hunt, ſuch as ſables, foxes, or ſea beavers. Juſtice, except in criminal caſes, is adminiſtered by their own chieftains. The Coſſacks are forbidden to demand former debts, which they pretended were due from the natives. Their principal happineſs conſiſts in the converſion of ſeveral of them to Chriſtianity; to which end her Majeſty has been graciouſly pleaſed to appoint miſſionaries and ſchoolmaſters, who keep ſchools in the principal villages for the inſtruction of the youth, both natives and Coſſacks; and they begin now to be ſo much improved, that they even laugh at their former barbarity.

CHAP. V.

The preſent STATE *of the* FORTS *and* VILLAGES *of* Kamtſchatka, *with a particular Account of each.*

THERE are five *Ruſſian* forts in *Kamtſchatka*: the 1ſt called the *Bolſcheretſkoi*, the 2d upper *Kamtſchatka*, 3d the lower *Shaltolski*, 4th the haven of *Petropaulauſkay*, and 5th on the river *Tegbil*. The *Bolſcheretſkoi* fort ſtands upon the northen bank of the *Bolſchaia-reka*, or Great River, between the mouths of the rivers *Beeſtra* and *Golſoftka*, 33 verſts from the *Penſchinſka* ſea. The fort is 70 feet ſquare; the eaſt and north ſides are fortified with paliſades, the ſouth and weſt with different

6: Antropova E-4 (no date) 19 4 RY3 Kamchadal RY3

105 The Itel'mens believed in evil mountain and forest
[1176] spirits, the sea-spirit, Mitg, good protecting spirits, etc. Anthropomorphic images of the spirits were usually made of wood.

[1193] The central figure of Itel'men mythology was the raven-creator, Kutkh. But he was not held in esteem, and various comical and obscene stories were told about him.

[1164] The bodies of dead adults were given to the dogs to eat; children were
[1156] buried in hollow trees. The Itel'men shamans did not have any special clothing or tambourines.

[1199] In the middle of the 18th century, the Itel'mens were converted to Christianity, but they continued to cling to their animistic ideas.

175 Information about the abundance of fur on Kamchatka received from Luka
648 Morozko and Atlasov attracted the attention of the tsarist government and the Yakutiyan governors.

A special official—a prikashchik—was appointed to collect taxes. The Kamchatka prikashchiks, who were virtually the full masters of the peninsula, often abused their power. In addition to the fur-tax, they exacted from the population great quantities of furs for their own enrichment. The predatory extermination of fur animals, and most of all, sable, sharply reduced the catch, and the Itel'mens were often unable to pay the tax in full. The arbitrary extortion of cured fish, "sweet grass" for wine-making, lily tubers, berries, cedar nuts, seal blubber, skins, and even sleds, boats and clothing, for the benefit of the tax collectors became systematic. In addition to all this, the natives suffered from exploitative trading and its consequences—debt slavery.

175 The Itel'mens' struggle against extortions and oppression expressed
648 itself at first in attacks on individual representatives of the tsarist govern-
669 ment and raids on the tax treasury. Large uprisings broke out in 1706, 1711 and 1731.

The rebellion of 1731 involved nearly all the Itel'mens. After its suppression, a special "investigating office" was sent to the area to look into its causes. The leaders of the rebellion were executed. Some of the officials were also punished.

[161] The quelling of rebellions by armed force and the arbitrary rule of the
[731] local officials reduced the Itel'men population. But the principal reason for the population decline was the epidemics of smallpox, typhus and other
[614] diseases which devastated entire districts. The remnants of the various clans could no longer exist independently and united into larger territorial
[178] units. Thus, instead of the former clan villages, new settlements sprang
[728] up, inhabited by members of various clans. New villages were also created by compulsory resettlement. Thus, after the rebellion of 1731, the inhabitants of the village of Klyuchi were resettled in Kozyrevsk; the inhabitants of Nachiki were moved there from the western coast of the peninsula.

175 The system of tax collection through the village elders and the develop-
648 ment of barter with Russians resulted in the accumulation of private prop-
556 erty in the hands of some individuals. As early as the 1730's, there were
426 toyons (elders) who lent sables to their kinsmen to enable them to pay their tribute, in exchange for subsequent work.

The economic condition of the Itel'mens did not improve in the latter half
175 of the 18th century. This was due above all to the system of tax collection
648 and the tyranny of the local authorities. Taxes were collected, not from the present population, but according to lists, which included men long dead. The living thus had to pay taxes for dead relatives. Extremely onerous, too,
[466] was the imposition of the duty to transport numerous officials, as well as cargo, without compensation all over the peninsula. This took the men away from their occupations and condemned them to frequent periods of famine.

7:Lesseps T-3 (1787-88)1790 Kamchada'

000 found, and feels an inſtant deſire to repoſe in him all its confidence. The ſight of M. Steinheil imparted to me this delicious ſenſation. There was in his converſation, from the very firſt moment, an irreſiſtible attraction. I felt a ſort of craving to ſee him, to talk with him; it had the effect of a charm, though his French, as I have ſaid, was not the moſt pure, and was pronounced with the German accent. I ſpent the day of 4 February with the baron, and in the evening M. Kaſloff arrived as he had previouſly informed me.

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756
609
797 The oſtrog of Machoure, before the introduction of the ſmall-pox, was one of the moſt conſiderable in the peninſula; but the ravages of this cruel diſeaſe, have reduced the number of inhabitants to twenty families.

All the Kamtſchadales of this village,

7:Lesseps T-3 (1787-88)1790 Kamchadal

177 men and women, are chamans, or believers
756 in the witchcraft of theſe pretended ſorcer-
797 ers. They dread to an exceſs the popes or
609 Ruſſian prieſts, for whom they entertain the moſt inveterate hatred. They do all they can to avoid meeting them. This is ſometimes impoſſible, and in that caſe, when they find them at hand they act the hypocrite, and make their eſcape the firſt opportunity that offers. I attribute this fear to the ardent zeal which theſe prieſts have doubtleſs ſhown for the extirpation of idolatry, and which the Kamtſchadales conſider as perſecution. They accordingly look upon them as their greateſt enemies. Perhaps they have reaſon to believe, that in wiſhing to convert them, the overthrow of their idols was not the only thing theſe miſſionaries had in view. Theſe popes probably ſet them no example of the virtues upon which they declaim. It is ſuſpected that their object is the acquiſiton of wealth,

rather

7:Lesseps T-3 (1787-88)1790 Kamchadal

797/177 rather than of proſelytes, and the gratification of their inordinate propenſity to drunkenneſs. It is not therefore to be wondered at that the inhabitants retain their
776 ancient errors. They pay a ſecret homage
782 to their god *Koutka**, and place in him ſo
224 entire a confidence, that they addreſs their
756 prayers excluſively to him when they are deſirous of obtaining any boon, or of engaging in any enterpriſe. When they go to the chace, they abſtain from waſhing themſelves, and are careful not to make the ſign of the croſs: they invoke their Koutka, and the firſt animal they catch is immediately ſacrificed to him. After this act of devotion they conceive that their chace will be ſucceſsful; on the contrary, if they were to croſs themſelves, they would deſpair of catching any thing. It is alſo a part of their ſuperſtition to conſecrate to

* This object of their worſhip is accurately deſcribed in Steller,